

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, AUGUST 9, 1900.

VOL. II, NO. 39

Pastor Yarborough had a large congregation and good interest on last Lord's day. The Jackson church is in good condition.

Bro. E. H. Russell, representing the Southwest Virginia Institute, Bristol, Va., was a caller at the office of THE BAPTIST yesterday.

By an inadvertance the accounts of the meetings at Goodman and Clinton were left out and have not appeared until this week.

We spent last Sunday at Gallman, preaching twice to Pastor Low's good people. This is a large church, and we are sure it will stand by its pastor in his leadership.

Concord has just closed a very precious meeting. Brother Low did the preaching, and the Lord greatly blessed his word. Eleven were added unto the church, and the membership greatly revived. The outlook is very bright.

We publish this week a list of Associational meetings. This will stand until the Associations have met. Will not all the brethren carefully read the list, and advise us of any errors, and suggest corrections?

Bro. J. W. Hoff, of Gloster, who is spending some weeks at Cooper's Wells, made this office a pleasant call Tuesday, while on a flying trip to Jackson. He reports good crops about Gloster.

A musical bicycle has been invented by Mr. Samuel Goss, of Chicago. It affords music to the rider, playing fast or slow according to speed, and the music can be shut off or on at option of rider.

Nearly \$1,000 were raised last Friday night at prayer-meeting in the Calvary Baptist church, Vicksburg, to be applied on their church building, which will soon be erected. Bro. Pugh seems to be doing a fine work.

Bro. H. E. Wilkinson, Vicksburg, head of the Weather Bureau Department of Mississippi, was in our office yesterday, on his way home from a visit to Oxford. He is one of our active Baptist laymen.

THE BAPTIST takes pleasure in announcing to its many prohibition readers that the leaders put forth by the Prohibition party are John G. Wocley, of Illinois, for President, and Henry B. Metcalf, of Rhode Island, for Vice President. From what we can hear of these gentlemen they are not only staunch Prohibitionists, but are also men of marked ability.

Rev. W. S. Culpepper and wife of Gloster, were pleasant callers at the office of THE BAPTIST Tuesday. Bro. Culpepper had been assisting Bro. J. R. Johnston in a meeting with one of his churches. They had a fine meeting—nine additions.

Rev. A. L. O'Briant is in a meeting this week with Bro. S. Morris at New Salem. Bro. O'Briant is giving all his time for the present in work in protracted meetings, and the Lord is blessing his labors. He is a good pastor and, no doubt, will soon be called into some pastorate.

The new Hamburg-American liner "Deutschland" now holds the Trans-Atlantic record. Her length is 686 feet, beam 67, and she has a displacement of 23,000 tons. Her average speed in crossing the Atlantic is 23 knots, 38-100ths greater than the next best. Her capacity for carrying passengers is 1,067.

Miss Louise Johnston, who is now in Washington on furlough, has for many years been a Presbyterian missionary, with headquarters at Lienchang, in Southern China. Miss Johnson has a new theory to advance as to the cause of the present uprising in China. "I have known instances," she said last night, "where Chinese got rid of unpopular officials by inciting them to commit some act that would bring down upon them the enmity of foreigners, invariably resulting in a complaint from the consul, and the removal of the unpopular official from office. It is well known that the present dynasty is not popular. It is a mongolian, and not a Chinese dynasty. I have been told that when it came to power the prediction was made that it would not last three hundred years, a short time in reckoning Chinese history. It has now been in power about two hundred and sixty years, and many Chinese believe the present trouble is to result in the fulfillment of the prediction. Political movements in China necessarily operate differently than in this or other civilized countries, everything being done through secret societies. Nearly every Chinaman of any prominence at all belongs to one or more secret political societies, and great national reforms are carried on through them. Knowing the Chinese character, it is not difficult to suppose that the present uprising is the work of these societies, the object being to so arouse the powers against the Mongolian dynasty that it will be crushed, and a Chinese dynasty erected in its stead. I know that the overthrow of the dynasty is the secret hope of many educated and enlightened young men of China, who welcome, rather than discourage intercourse with foreigners."

Russia has a number of the queerest religious sects of any country, the Bezpopovtzy, who have done away with the priesthood and abolished all sacraments except baptism. They are opposed to marriage and the propagation of humanity, it being wicked according to them, to bring "subjects of Satan" into the world. Another sect, the "Dietoubtzy," has a fundamental doctrine that it is the duty of every father to kill at least one of his children before it has become contaminated by the wickedness of this world. The "Skoptzy," a sect founded at the beginning of the century, seeks future salvation by mutilation of the body. The S. undists, a powerful sect of Southern Russia, have a belief very similar to that of the Ana-baptists. In 1830, a "moujik" named Soutaief, founded still another sect which owes its chief importance to the fact that Tolstoi has become one of its most fervent adepts. Soutaief and his disciples do not intend to explain what the future life may be, according to them, christianity consists simply in the love of one's neighbor. The "Samaboys," or self-gods, worship man in general, and more particularly, woman.

Washington has many interesting people and none are more so than the itinerant evangelists who preach on the streets every Sunday and try to reach those who would never think of entering a church. Of the various street meetings, the most interesting and the oldest is that conducted by John Wesley Matchett, called the Fountain Mission. For twenty-two years this man has taught the word of God on the streets of Washington. He is seventy-six years of age, and is still able to read the fine print of a dog-eared Bible without the aid of glasses. He comes from a family of ministers and ardent church-workers. His father was a Baptist minister, as is his brother, William B. Matchett, who aids him in his street preaching. Mr. Matchett began his religious work with the Y. M. C. A., almost thirty years ago. Every Sunday afternoon, aided by men almost as well along in years as himself, he brings out his benches and a huge chart of paintings covering events in both the New and Old Testament. These pictures cover over 600 feet of canvass, and have all been painted by Mr. Matchett. Another well-known evangelist is Rev. J. M. Little, who has charge of the "gospel wagon," operated by the Central Union Mission, which has its headquarters at 622 Louisiana avenue. Mr. Little is a clerk in the Census Bureau, and his services on the wagon are entirely gratuitous. He is a member of the Metropolitan M. E. church, but the mission he represents receives support from many churches.

From England into France.

At last we are on the continent. But before we leave the islands I must tell you more about them. Scotland, bonnie Scotland, famous for its beauty of lakes and mountain scenery; we left some time ago, and England, great among the nations, we have visited. The beauty of the land of Burns and Scott with its hawthorne hedges, silvery lakes, mountains and valleys, garlanded with flowers, will linger ever in memory and stir thoughts of the beautiful. When we mention England, we think of London, and *vice versa*. Before passing from the greatest city of the world I must walk the streets of which Dickens wrote. Here the countless hosts go by; on and on they move like a mighty Niagara forced by gravitation. Some are clad in beauty royal, pomp and splendor glitter in chariots and stepping steeds. Others in working attire clatter their murmurs and pass on clattering. Some are almost dressed in bare sunshine and sing in their God-given attire. Many in degradation and woe pour down these great streams of life. Fast, noisily, confusedly they sweep on in these great highways. Vehicle after vehicle goes thundering by: cart, hansom, buggy, buss, wagon, dray, automobile and street car and every other imaginable thing on wheels. Here one can see all with which the human heart can sympathize. Pauper and millionaire bump each other as the one shambles to the bower of the park and the other rustles to his palace. In the gutter I see the debauchee and the hell to which his beer is driving him while by him dashes the guided chariot with its old jug fat with his wine. Anything, everything in the way of life can be seen here by anyone who stops to see. But I must not stop to describe it, the same in miniature can be seen in every city. I must leave London's streets and go into some of her places of historic interest. Bow church, built by Christopher, is visited and as we enter we are touched by this appropriate inscription, "*Sil monumentum requirit, circumspici.*" From here we go to St. Paul's Cathedral. We have visited the great cathedrals at Glasgow, Durham and York, all of which are miracles in stone, as well as the old Abbey at Melrose, now we must turn aside and see old Westminster. Before we had gone far I saw carved in a stone these familiar initials and names, W. E. Gladstone; here I lifted my hat and sat down to think for a moment of the great statesman and his work.

After a few moments I pass into the poet's corner, where I see busts and statues of writers after whom I have read with much pleasure. Dryden, Ben Johnson, Chaucer, Southey, Shakespeare, Addison, Longfellow, Burns and Scott, and a host of others I see, in this wonderful palace of the dead can be found some of the most gorgeous tombs to be found in all Europe. I now visit the House of Parliament, an old guild hall, the latter of which may be regarded as the town hall, the original building being erected in 1111. Being destroyed by the great fire of 1666, it was rebuilt in 1789. After passing from this we visit London bridge and the great Tower

bridge, and from here into the old tower itself. On entering we pass through a great stone arch and then through an opening in a stone wall and up to Bloody Tower, so-called because it is the spot where Lady Jane Grey and Anne Bolyn were beheaded. Many other places of much interest were visited by us, but time and space forbid a description or even a mention. We must now leave for the continent; to do so we must take train for Dover. These trains of cars deserve mention. They are freaks. To an American they are Barnum shows. Attract our attention and hold it as fast as an elephant passing through an American village. They have three classes, all of which I have tried. The third class coach carries no water for passengers and nothing else except two seats facing each other and everybody can crowd in until the door is locked. The second and first class coaches are but little better, carrying the same as above but in addition have an arm rest. All are divided into compartments of two seats each opening on the side. You are put in and locked until you reach the station. No one announces the station. You must keep your head out to tell when you come to your station, and while this is absolutely necessary, still it is writ in large letters, "Keep your heads in." But strange as it may seem, they have coaches two stories high. They have small headlights to the engine, no cow-catchers, and but few solid wheels, most all being made with spokes. We got on one of these little bucking donkeys at London, and off for Dover, where we took ship for Calais, France, across the English channel. Fortunately for us the channel was on its good behavior and we were across in one hour. At Calais we take train again for Paris. The first thing of interest we see on landing on French soil is a fight between two Frenchmen over our baggage. There are five of us, but we did not tarry to see the finis of the fight; while they fought we hastily moved off. None of us speak French and could not tell what was said, but it sounded like a cyclone of cats at midnight, and as we are not here to be blown away or hear the noise of midnight cats, we take our freight in hand and pull for our hotel. Paris is a beautiful and busy city. Here and there are artificial lakes, whose smooth waters are covered with aquatic fowls, fountains spouting silvery spray high above the earth, broad acres of fragrant flowers and long lanes of shade trees, along with beautiful parks where the elite drive and the pauper strolls. It may be well to mention some places of interest to the traveler. There is St. Cloud Park some five miles from the city. It is beautiful beyond compare, fresh and lovely as a spring flower. Shady and clean and cool. Everything in it has a springtime appearance. We enjoyed our ramble through it because of its historic interest. St. Cloud figures often in the wars of the middle ages, and was the place where Henry III was assassinated in 1589. It was long famous on account of its magnificent chateaus built by Mazarini and embellished by successive dukes of Orleans who held it until 1782 when it passed into the hands of Marie Antionette. From here we visit Versailles eleven miles away from Paris.

August 9,

It was long the residence of the French Court. It is of remarkably regular construction. The streets are long and shady and straight, crossing each other at right angles. It is now more a city of pleasure than of industry. The great attraction here now is its palace and to write the history of this, one also writes the history of the town.

The gardens with their broad terraces and long alleys are imposing and its fountains are on a grand scale. It was at Versailles in the Petite Trianon where the beautiful and frivolous Marie Antionette spent her best and happiest days of girlhood.

We turn back to Paris and visit the Notre Dame Cathedral which is quite equal to some we have already seen. A short strole brings us from our hotel to the tomb of Napoleon, it is in a chapel which he built for his invalid soldiers, the tomb from where we stand is some twenty feet below us and is surrounded by carvings and the flags taken by him. The large dome above is covered with gold leaf and gleams in the falling sun rays. Passing from the tomb of the great general we proceed to the arch which is constructed of marble at a cost of two million dollars to commemorate the deeds of Napoleon.

After seeing much of Paris and enjoying our strols about the city of fashion, we must turn aside to see the World's Exposition. It is in two of the most beautiful parks in the city, situated on opposite sides of the river Seine. These parks are shady and cool, being covered with thousands of shade trees, this adds much to the enjoyment of the Exposition goer, as it is extremely hot just now in Paris. The Exposition is very fine. On entering we pass under a most beautiful and imposing arch, a regular nee'dework of different colored electric lights. After you are within you are in the midst of a tremendous undertaking, that of taking in the displays. Everything is here and a few other things thrown in. To be sure it is not greater than the one at Chicago, but has some things, yea many things in common with that. Chicago had the advantage in its grounds. The display of every imaginable thing compares most favorably with the Chicago Fair. However much we might delight to spend more time in this city our time to leave has come and we must go. We have found the French people courteous and kind, but fussy with each other, a very noisy set they are, making as much noise contending for a centime or a sou and ready to fight for a penny. They are great great lovers of a tip. But this city of feathers and plumes and flutter we must leave. Now we are on our way to Belgium. The harvest time is on and the fields are golden with grain. In implements of every kind they are deficient. I see them using the old scythe thrown away by us twenty-five years ago. Their fields are small but gardens for beauty. Their crops seem to be grain and vegetables. Fields of potatoes and carrots. After passing through Belgium we are at length domiciled in its capitol, Brussels, noted the world over for its carpets and laces.

Our real purpose in coming here is to visit the field of Waterloo, some nine miles away. As we stood on this field, now covered with golden grain, words were paralyzed and vo-

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cabulary bankrupt. Here is the spot where Wellington stood during that awful death struggle, yonder is the spot pressed by Napoleon's feet when he went down in defeat. Passing on we stand on the ditch into which dashed the first and the second the third lines of the greatest calvary that ever rode into battle. As I stood here I could almost hear echoing adown the centuries the dying groans of that seething and bleeding mass of men and horses, which, while struggling in their awful death agony had the fourth line to ride over them in its charge to the front. Here I stood and looked, and as I did so I imagined I saw Blucher coming from the East and with his thirty thousand Prussians turned the tide of battle and the famous Old Guard which knew how to die, but not how to surrender, made its last long charge and went down in death but not in defeat.

The field where the armies met is rolling but comparatively smooth, and to day in its peaceful quietude nothing marks the place save a mound with a mounted lion thereon, with here and there a monument, and a field of smaller mounds where rest the bones of many a soldier who faced death with heroic courage and left hearts to bleed and ache in the cottage homes they left. We turn from the field where the soldiers lie, glad to have seen the historic spot.

Brussels has in it something of interest, a bronze statue of Wellington, St. Gudule Cathedral, the Court of Justice and the Wertz Museum are all visited by us and are indeed interesting. In the Museum we see some very fine paintings, one representing the "Triumph of Christ over the World," a picture of "Age offering the things of the present to the Man of the Future," and a "Picture of Belgium's hatred of Napoleon," are all of very special interest. But I must close the present letter lest it be too long to be of interest. So many things crowd upon me as I write, I cannot do them justice. Can but barely mention them and pass on. It will be of special interest to our friends to tell their the Lord has been good to us in many ways since we left them. None of us have been sick and all are fresh and happy. Five of us, all gentlemen, two preachers, one physician, one farmer and one merchant, will from here extend trip down the Rhine through Germany, Switzerland, Italy, Egypt and Palestine. More anon.

Yours in Christ,

W. E. ELLIS.

Brussels, July 22, 1900.

A Whirl Through the North-West.

BY HELEN D BELL.

Sunday night, over the well known Union Pacific railroad, whose service is unsurpassed, we began the long run to Salt Lake City. The Union Pacific I will ever remember with gratitude. One does not like to write of personal woes—but from Omaha to Salt Lake City, I was prone in my sleeper from a "crick" in my shoulder and neck—only the evenness of the road over which we ran, without jolt or jar, made life at all bearable. But pains and woes were all forgotten

when I first beheld Salt Lake City. Out there they call it "Zion," to me, of a more earthly turn of mind, it seemed a city of the gods. A unique city—made so by those peculiar people, the Mormons. We must admit that they knew how to plan, and build a city that is a delight to the eye, a comfort to the body, and whose surroundings lift one's thoughts upward above the green valley, above the mountains, to the heaven above and those who dwell therein.

The vision of Salt Lake City comes often to me in my sleep—its smooth, broad streets, lined on either side with tall Lombardy poplars, streams of cool, clear, running water ru-ning through its gutters, the marvelous architectural beauty of the Temple, built of pure white granite from a canon in Utah—surrounded by the glittering gold statue of their guardian angel, Moroni.

It is a city whose outward aspect beguiles the heart, brings peace to the mind, and comfort to the weary. An ideal city, that makes the world worn cry out "hear we rest." Its people are so kind, so willing to assist the "stranger with in its gates," so pleased at your delight in all the natural beauty—that you are apt to forget all about the Mormon religion, and to remember only that God is good; in the end all things will be made clear.

The pride of all Utah is Salt Lake City. Out at Saltair is the lake resort of Salt Lake City. Here are bath houses and a large pavilion built out in the lake. Most of the Press folk took a dip, or rather a float, for the salt water bears one ever up. And here I sat and talked about the Mormons, their belief and their ways, with Mr. Deihl, who has been among them for thirty-four years. Much he told me of interest, much that I wondered at, and questioned that such things could have been.

On my way out to Fort Douglas an amusing little incident occurred. A dark-eyed friend and myself slipped away from the crowd to see some sights alone. The trip to Fort Douglas is a lovely one, and as she stood at end of the car line, looking with all her soul in her eyes at the scene below, she turned to me, crying "there is only one more thing to be desired, I would like to know for certain that I had seen a real Mormon," whereupon the polite conductor, a young looking fellow, said, "Would you, really?" Quick as a flash, she responded, "indeed, I would." Instantly he lifted his cap from his dark hair, and said without the glimmer of a smile, "look good at me, then, I call myself one." To the rescue of my girl friend, whose cheeks were dyed with blushes, I came with the question, "Were you born a Mormon?" And he answered, "I was born one." "Well," I said, "there is one thing to be said to Mormon credit, they provide and take care of their women and children," and with a smile and bow, we parted.

All too soon came our departure, but the journey over the Colorado Midland Railroad soothed our regret. Right through the heart of the Rockies we went, up ever upward we seemed to climb, with marvelous canon and lofty snow-crowned peaks ever in sight. What charmed me most of all were the moun-

tain streams, rushing and tumbling, clear and cool, it brought back memories of childhood and made me long to wade and splash in their enchanting depths. The longing grew apace, and when high up in the mountains we stopped where Loch Ivanhoe lay, a gleaming jewel under clear skies, I jumped out of the sleeper, rushed to its bank and dipped my face and hands in its limped waters; but alas, I was no longer a child!

Here up above all cities, close to nature, which some one has said, "is God's expression of Himself," surrounded by the immutable mountains with their vast isles and naves, with snow peaks for altars, it seems to me that we came very close to God.

"Alone on the mountain summit, alone with the stars, what does the soul not utterly gone to the other side, care for flocks and herds, stocks or bonds, or bank accounts, so only he sees once that the real eternal home lies above, and one must climb, not crawl, and the long, stange ascent must be towards the everlasting light?"

(To be continued.)

Convention's Report on Publications.

"As a man thinketh in his heart, so is he;" and in this age of printer's ink, our reading has much to do with our thinking. The thought life of the people of this age is directed largely by the press.

No political, scientific literary or religious society can afford not to utilize the powers of the press. No man or woman can afford to lose the benefit of reading. No man can be an intelligent democrat without reading the political papers. No man can be an intelligent physician without reading the medical journals. No man can be an intelligently informed Baptist without reading the Baptist papers. And old brother said, "the man who does not read his State denominational papers lives in a dark house." God pity the Baptist who spends his money for tobacco and is so poor that he must raise his children in such darkness. Alas, for the children to whom he acts as substitute for a father. It is not possible for our pastors to labor and pray with such, until they are led to the light?

We could mention many Baptist publications worthy of our support. Brethren are here representing a number—all of which we know to be good. We shall mention by name, however, our own. Every Baptist in the South ought to support financially, and spiritually to be supported by, the publications of our Southern boards. The Foreign Mission Journal, Our Home Field and the literature of our Sunnay-school Board, are peculiarly ours. They need our support, but we need theirs more than they need ours. Most of all, the cause of Christ needs the support which we will never give till we become intelligent Baptists. Last, and most emphatically, we would mention our own paper, THE BAPTIST. Brethren, pastors, have we done our duty towards the paper? Have we talked it up among our people? How many families in your church read it? Have you talked the matter personally with the one who do not? If not, is your conscience clear in this matter? Do you know that all your work will go better when all your people read THE BAPTIST? No pastor will, perhaps, do any work in his flock which will give better results, or do more to make his own lot pleasant than the work which he does trying to put THE BAPTIST and our Southern missionary publications into homes of his people.

Justification.

There is no doctrine of Scripture more important than that of Justification. It includes the whole process by which the saving benefits of Christ's work are made available for the individual. It is vitally connected with all the fundamental doctrines, spreads its influence through the whole body of theology, runs through all Christian experience and operates in every part of practical godliness. Therefore it deserves and demands our serious attention.

I. THE DEFINITION.

To justify is to pronounce free from blame; to prove to have done that which is just and right.

Justification is the act of showing, or the ground of maintaining, that a thing is just, right, or in accordance with law. These terms are forensic and carry with them the idea of legal absolution from obligation to penalty. Let us bear in mind, however, that Justification does not signify to make men righteous, it simply declares that they are righteous. God cannot lie, therefore He cannot declare a man righteous unless the man be righteous. Neither is Justification pardon. God cannot pardon sin, it is atoned for, or else Christ has accomplished nothing, by his death, that was not already possible. A criminal may be pardoned, but he cannot be justified. He cannot be declared innocent. Justification then is the judicial act of God by which the individual is declared righteous; is justly freed from obligation to penalty, and fully instated into divine favor.

II. THE OBJECT.

Such being the nature of the doctrine we readily see that vile sinners as such cannot be the objects of this declaration. God cannot vindicate any one in a course of wrong doing. He cannot pronounce a man free from blame unless the man be already free before the proclamation is made. The imputation of Christ's righteousness cannot make the individual personally righteous, and without actual personal righteousness God cannot proclaim that the soul is in a justified state, for God cannot justify any state that is not inherently right.

In all my study of God's word I have never found but one state of soul inherently right, and that is a believing state. God cannot do anything but vindicate the soul that is in a state of belief; while on the other hand, he cannot do anything but condemn the soul that is in a state of unbelief. The two states are the only ones known in the process of justification and condemnation. Now, if Justification be the opposite of condemnation, and if it is the unbelieving that are in a state of condemnation, then it is the believing that are in a state of justification. Therefore God does not justify the sinner but the believer. He does not pass judgment upon the unbelieving life, carrying with that judgment a proclamation of absolution, in order that the individual may be saved from hell fire, but he proclaims to the hosts of the universe that the believing life is just and shall not come into condemnation.

This believing life is the life we have by virtue of the new birth. It is the Christ life

born in us and it cannot commit the sin of unbelief; for God's seed abides in it and it cannot apostatize. Not only so but its very nature is a believing nature. It never knew a moment's existence without faith. In Justification God deals with this new man, for the old man—the Adamic life—is dead. This new man, being begotten of God in Christ, is inherently righteous, for it partakes of the nature of its progenitor. Thus God in Justification declares a fact concerning the Christian as well as a legal condition.

This theory will disturb the idea of imputed righteousness, but it seems to me that an actual righteousness is the only kind that will meet the demands of the doctrine of Justification. And, besides this, if God doesn't, in the economy of grace, change the individuals, then new birth is meaningless and Christianity is a failure. God has promised to take away the old heart and give us a new one; to create within us a right spirit; to change our natures from that of an unbelief and enmity to that of belief and love. He accomplishes what he has promised by crucifying the old man in Christ and bringing out of the possibilities of the cross a new man "created in righteousness and holiness of truth."

III. THE GROUND OF JUSTIFICATION.

That which makes it possible for God to be just and at the same time the justifier of those that believe in Jesus, is the work of Christ. Christ took upon himself the task of freeing the elect from condemnation, and of preparing a legal way of justification. To become legally responsible for man Christ had to become a co-partner with him—(this does not necessarily include the idea of guilt, for if Christ be a partner in the firm he becomes responsible for its liabilities whether he be guilty or not). Humanity was bankrupt, so Christ paid the debt. He bore it in his body on the tree. In this act the redeemed were absolved, but not justified. They were not made righteous, but the foundation was laid for their righteousness. By the death of Christ all legal obstacles were removed. The Adamic life was legally disposed of. The old tree completely cut away. So, all legal conditions being actually fulfilled, God in Christ, by the Holy Spirit, engrafted a new branch into the old stump. This engrafting is regeneration, and the new branch is a good branch. Justification is the act of God declaring that the new branch is good.

IV. FAITH THE CONDITION.

Now, I have not overlooked the prominent part faith plays in the process of justification. A believing state is the only justifiable state. God cannot justify where there is not faith, "for what is not of faith is sin." Faith is the condition of justification, because wherever it exists the state of soul it produces meets the requirements stipulated in the economy of grace. Faith is a state of soul produced by a belief of the truth. It is the soul's entrance upon right relations to God as revealed in Christ. Such an attitude corresponds to God's love and grace. It is all God requires of his creatures. Such an attitude is right.

Thus in the study of Justification we find

that God in the plan of salvation not only fulfills the demands of a violated law, but through his infinite mercy engrafts the Christ life upon the old Adamic stump, producing thereby a new life which, by its very nature, calls forth the very proclamation which declares it free from blame and obligation to penalty; the work of Christ is magnified, for he is given the additional glory of creating the possibilities of the new birth and thereby giving the justified soul an actual righteousness; Regeneration is presented in a new light and given a new emphasis; and all of this is done not only without any worth or merit in man, but independent of him.

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

College Tidings.

My address, till Aug. 20, will be Norris House, Manitou, Colorado. Some of the subscriptions for the College are still unpaid. They were to be paid in 30 days. As the time is out, of course the brethren will want to send in their amounts right away. Most of them have already paid. Let amounts be sent to me at Clinton, as I have arranged for my mail and money to be handled there in my absence.

Prospects seem fine for next session. The President's health is good and he hopes to be ready for a big session's work.

Truly,

W. T. LOWREY.

En Route, Aug. 6, 1900.

Special Notice.

Referring to circular letter mailed you on August 1st, announcing special low rates to Asheville, N. C., Cincinnati, Ohio, and Louisville Ky., and return, to be sold August 11th, 1900, with limit of fifteen days, from date of sale, for return passage.

This is to advise that the rate of \$11.30 to Asheville, N. C., and return included in circular was in error, and that no tickets will be sold by the Southern Railway and Alabama Great Southern Railroad to Asheville, N. C., and return August 11th at the rate quoted therein.

This, however, does not interfere in any way with the rates quoted to Cincinnati, Ohio, and Louisville, Ky., for the date mentioned above.

R. M. ELLIS, T. P. A., A. G. S. R. R., Birmingham, Ala.

Fifth Sunday Meeting.

The fifth Sunday meeting of the Union Baptist Association was held with Piedmont Baptist church, Jefferson county, Miss. The weather was very unfavorable, and some of the brethren could not attend; but, notwithstanding this, we had a good meeting. The discussions were good, and we felt that the Lord was with us.

Fraternally,

T. J. BARSDALE.

Allen, Miss.

Sundries.

For some time it has been my purpose to write a few things of special interest to the people of God, and especially to those of South and South West Mississippi Baptists, but have been let hitherto. But I must first say that those of us who were providentially, or otherwise, prevented from attending the late meeting of our people in convention in your city, were greatly rejoiced at the blessed results of the past year's work, as we have read the reports thereof in the papers, especially in our own paper, THE BAPTIST.

May it be that all of God's people who have organic connection with Mississippi Baptists, shall "thank God and take courage" and go forward as never before in "the work of faith and labor of love," whereunto we have been called until time with us shall be no more.

Second—For the benefit of the "reading public"—who may not chance to know—I wish to say that almost all South Mississippi, on both sides of the Pearl, is pretty well sprinkled, rather dotted, nay, immersed with Baptist churches, and, for the most part, these churches are "made up of" a magnificent people, regenerated, baptized and are being sanctified, (John 17:17), but not one of them, with whom "your correspondent" has met, is sinlessly perfect, and so not beyond possible improvement.

And what has been said of South Mississippi could quite truthfully be said of South-east Mississippi, including almost all that territory to our coast line. But, I regret to say that, this is not true of the southwest portion of our State. This is a rich and fertile country and once was largely held by Baptists, the gospel having been planted here by us first more than a century ago, in the person of the lamented brother Curtis, who now sleeps in an unknown grave awaiting the resurrection of the just near Ebenezer church in Amite county, of which church our venerable and beloved brother Lansdell is now pastor.

In southwest Mississippi we have several thousand dollars invested, in the long ago, in strong and splendid brick houses of worship, a number of which have not been opened for the service of God in years, some of them for many years. I do not undertake to say why these things are so, I simply say they are so. But whatever the reason, I do believe that we now can and should remedy these things by sending at once three or four of our best men into these parts to preach the full gospel of the Son of God, open these closed doors of God's sanctuaries and "build again the waste places of Zion." If the right men can be sent into these parts—there are a few noble and good men here now, but by no means enough—the scattered and discouraged men once marching in our ranks will fall into line again, and will work, pay and pray as of old, and most of these brethren are true and brave, and, again, most of them are well-to-do and some of them are, in the Southern use of the word, rich.

May it be that our Convention Board at its next meeting shall "take under advisement" these things, and may the Lord direct it and us all in such a way that we long men and means may be found and furnished to supply this

crying and deep need through Jesus Christ.

Third and "finally"—It was stated above that although "the disciples in these parts," South Mississippi, were a noble people, both in the ministry and in the membership, that there was not a single sinlessly perfect one in all this section—and so are not above or free from mistakes and faults. And now if these dear brethren "amongst whom I have gone preaching the kingdom of God," (Acts 20:25, etc.), and who have, without exception, received me so kindly, and especially the message brought to them, will just bear with me a moment while I call their kindly attention to a few things which I sincerely believe "ought not so to be," (Jas. 3:10), and endeavor to show unto them a "more excellent way," (1 Cor. 12:31), I will thank them while I live, and, by the Grace of God greet them in heaven.

So now let us see:

First of all may I not suggest that it is very clear that none of us pay enough, earnestly and unselfishly enough, for God's directing and helping hand in any of our undertakings in life, but this doubtless is true in a special sense and in a high degree regarding our church work.

I am impressed that, as a rule, our churches hath in her individual membership and in her coming together in one place—in her convocations—pay almost none at all, in the sense of agonizingly and importunately seeking the divine will of God in the choice of a pastor, and hence, in part, so many misfits. In like manner, doubtless, pastors fail to earnestly seek the mind of Christ in accepting calls, and so soon find that a mistake has been made.

Lastly: If our churches and our pastors would be more prayerful, considerate (and careful of each other's integrity) and less self-seeking, taking every thing to the Lord in "sure enough prayer," in regard to the matters above mentioned, I have not a doubt that we would at once eliminate from our "elections and callings" all bickerings and divisions, animosities, hatreds and evil surmising, and so all election-using schemes, out-door conferences, "under a half dozen trees," where the character of one preacher is set up and another set down by which both "grow farther apart" and by means of which no pastor can ever become pastor of the whole church, but at best of only a faction, and so can never hope for great and blessed results.

Brethren, one and all, let us see to it, as God shall give us grace, that self is so put in the background that God's will may be known and done by us in all things.

Fraternally,

J. J. W. MATHIS.

Monticello.

The writer recently spent five days with Pastor J. P. Williams in a meeting at this historic old county site. This was the second meeting in succession for the same pastor, the same preacher and the same church. The meeting was pronounced a good one by all who attended. Not less than five of the leading families of the church were kept away from services a part or all of the time on account of sickness.

One night as Deacon D. M. Lee and his good wife were returning from church their horse ran away, throwing both of them out of the buggy, dislocating Bro. Lee's shoulder and breaking Sister Lee's arm.

In spite of all these hindrances, it was said that the town and community were enlisted in the meeting as never before. There were nine accessions—one by letter and eight by profession and baptism.

It would be hard to find in the State a county site around which there is a better Christian influence than Monticello. All the resident court house officials are members of the Baptist church at Monticello. Bro. Williams is greatly endeared to his people, and is probably doing as great a work as any preacher in Mississippi. His churches are making marked progress along all lines of development. They know how to make good citizens and good governors down in that country.

W. F. YARBOROUGH.

Pontoto.

We were in the midst of a promising meeting at Amory when our Bro. T. T. Martin was summoned to the bedside of his sick wife. She sank rapidly, and on the morning of the 24th of July she passed into her eternal rest. Bro. Martin has returned, and is now preaching God's gracious redemption through Christ Jesus with great clearness and power. An old, one-legged ex-Confederate soldier was heard to say, while walking out of the house this morning: "That man preached a sermon to day that will live through eternity." Extra chairs have to be brought in both day and night. The preaching is such as will not return void, for it is God's word; but we long for a reaping now. Oh, for faith to wait—patiently, if necessary—upon the Lord.

R. A. COOPFR.

Centreville, Miss.

Our meeting of days commenced on the 3d Lord's Day in July, and was a very precious occasion—

1st. Because Bro. G. B. Butler preached the gospel for the people in his usual acceptable way, and impressed every one that he believed what he preached, and if sinners did not accept the Savior by faith, there could be no salvation for them. Our congregations grew with increasing interest until the meeting closed, and many were the sad hearts when Bro. Butler was forced to leave; but many of us will call up his visit with fond recollections in days to come.

2d. Our meeting was dear to God's people because the Holy Spirit was with us to convict and save sinners, and to comfort and assure the elect of their acceptance with God. So it goes without saying we have been greatly comforted and strengthened and our church very much revived.

We had eighteen accessions to the church, and the pastor had the happy privilege of baptizing four young converts, with more to follow.

"The Lord has done great things for us; whereof we are glad." The Lord be praised.

H. S. ARCHER, SR.

The Demands of the Twentieth Century.

By REV. JOHN CLYBURN, D.D., in *The Baptist*.

PART I.

The future is hidden from us. We cannot know it. It is not for us to know the times or seasons which the Father hath set within His own authority. And the longer I live the less anxious I am about the future, and the more grateful that "our times are in His hands." The day, because it is His day, contents me.

If we look out on the wider life of the world in its long and chequered story, what surprises meet us! How often the sunniest anticipations set in thickest gloom, the most dreaded events fail to arrive, and the unexpected leap into sight and fill the horizon! The unanimous verdict of a continent declares a people decadent, effete, spiritless, an entirely negligible quantity, when, lo! it startles the world by the splendors of its irrepressible energy, and the magnitude of its achievements! Who forecast the swift initiative, the utter freedom from convention, the fine strategy, the steadfast courage of the Japanese, so recently the bewilderment and confusion of the cultured diplomats and experienced politicians of East and West alike? What is the name of the prophet who saw the star of Bismark in the sky, and declared the gathering together of the widely sundered tribes of Germany into a compact phalanx of drilled soldiers, holding the peace of Europe and of the world in their vote? Did any sane man believe it possible for England to go straight from the Conference at The Hague into the battle fields of South Africa? In a word, what is history, one is tempted in some moods to ask, but a kaleidoscopic succession of surprises, of rapid advances alternating with periods of reaction, of hot enthusiasms for right and good, succeeded by relapses into primitive savagery?

And again, what distinguishes our day more and more is the astonishing swiftness with which these intellectual and social changes are made. The rate of world-movement is prematurely quickened. The pace is electric. We are in instantaneous contact with the whole globe. The world is all doors. Everything is in the open. Secrecy is impossible. A single scientific discovery tells on the whole planet in less than a decade.

But if the hurry of the modern mind makes the mapping of the future a difficult task, what is to be said of the unannounced arrival and immense formative period of great personalities? As we cannot tell the hour of their appearing, so we are unable to trace the way in which they will touch the springs of thought, quicken the conscience, feed enthusiasm for high ideals, and lift the people to a higher plane of life. The problem of the advent and work of great men in history remains to this hour unsolved.

No! Life's mines are too deep for our machinery. We cannot tap its opulent veins. Its mysteries we cannot fathom: its development we cannot foresee. When Israel is driven to the edge of the precipice, and is being borne by invincible tyrannies to destruction, God sends Moses. Yes! God

sends! That is the bottom of the situation. There is the crux of the difficulty in reading the demands of the coming century. God leads and rules the ages, and we cannot comprehend Him. We see but "the outskirts of His ways, and how small a whisper we do hear of Him! But the thunder of His power" through a whole century "who can understand?"

Yet it is exactly here we are saved by hope. The difficulty and the deliverance are side by side. The Christ of Gethsemane and Calvary is the light of the world, the light and life of the coming century.

Starting from that fact, we need have no hesitation in asserting that the first and most important demand we shall have to meet, as we step into the next century, will be that of carrying the good news of God's salvation in Christ Jesus to men, at home and abroad, in England and all over the world. The divine commission still runs, "Go ye into all the world and preach;" preach the gospel, reach it in its essential substance as a divine message of redemption and renewal, in its fulness and manifoldness as a divine provision for human needs; preach it so clearly as to make it understood, so wisely as to get it accepted, and so convincingly that its acceptance shall be avowed and followed by lifelong discipleship to the soul's Savior and Master.

That is the first debt we owe to God and men. Of that there cannot be, there must not be, a shadow of a doubt. God is still the deepest need of the soul of man; God in the whole of man, in his thought, light, interpretation, and guidance; in his conscience, quickening and ruling; in his heart, heat, enthusiasm, and love; in his will, strength and victory; in his character, holiness and beauty; and in his service, self-sacrifice and joy. God in the whole of what he is, as he giveth himself to man in Christ Jesus, forgiving sin and making an end of it by bringing in an everlasting righteousness; reconciling the world unto himself, not imputing unto men their trespasses. God facing sin and death and law; for whatever may be said of the "decay of the sense of sin," the fact of sin is as awful, as deadly, and as heinous as ever, and it is the blindest folly to ignore it. The fuller revelation of "law" in nature and life makes more evident the sin, more keenly felt the moral death, and more urgent the need of the Savior. We must, therefore, preach Jesus Christ our Lord; the Jesus of the four gospels, in his life and ministry, his teaching and passion, his death and resurrection; the Christ of the Acts and Epistles ruling as Lord in the hearts of his people, and saving from ghastliest ruin a despairing world by the mediation of abundant forgiveness to men for all the past and abundant life for all the present and future.

(To be continued.)

A Growing Evil.

"If any man hath eyes to see, let him see."

I have recently attended a colored Baptist convention, which for wrangle, disorder and confusion exceeded anything I had ever witnessed in religious meetings. I had seen the like in political gatherings, a time or two, but never

with any degree of friendly recognition or even tolerance. You can therefore imagine the painful disappointment, not to say, sore disgust that took possession of me when I saw a body of professedly christian men—christian ministers, even Baptist preachers, throw away all restraint and respect for decorum and order, and become little more than a howling mob. This state of things came to pass at all most every attempt to pass any measure that met with any considerable opposition. Measures were declared passed sometimes when it seemed evident that no one could have told from the vote taken what the sense of the convention was. Sometimes as many as a dozen members, more or less, were on their feet at one time, clamoring for the floor, and all manner of outlandish "privilege questions" and motions were made, all of which it seemed was done to hinder and defeat the proposed action. I should say that at least one third of the time was taken up in these vain and irritating proceedings. Threats of "walking out," of "division" and "a new convention" were freely indulged as hints and persuaders and ultimatums, and in fact not much was done that was not viciated and contaminated by unseemingly, even corrupt, political methods. There were a few—perhaps ten per cent.—of sensible and considerate men present who struggled commendably to maintain the right, and did manage to have a few things done "decently and in order," and thus in some sense saved the situation. May the Lord greatly and speedily increase this number. Of course the plea cannot be made that they are negroes and not sufficiently cultured to give promise yet of much better things and ought to be excused, but the force of such a plea is bent if not wrecked by the fact that they have had thirty-five years of freedom and free schools together with the influence of association and observation with their white neighbors and brethren. Why all this? Surely, they have not learned it from the white Baptists of Mississippi, for they have never made any such radical departures from decent order and propriety, however nearly they may have touched upon it. It must be that they have taken their cue from the conduct of the political conventions of the times, and have not progressed far enough in civilization to really understand the difference between current political methods and those of religion. Or is it possible that they are becoming so corrupt as to be indifferent as to the methods they use only so they can have success?

There is a small element in some white Baptist conventions capable of such things—we think we have seen it—but there is usually a preponderating conservative influence sufficient to hold such radicalism in check and prevent such unchristian extremes. True, our sensible conservatism does not always assert itself in positive ways, but no doubt by refusing to act at all some times our best men prevent revolutionary results.

I have heard and read of such Baptist conventions out toward "the wild and woolly West," where order is tabooed and conservatism is belittled and caricatured, but no where among Bible and Christ loving Baptists, except it be with the untutored and well-nigh unspeakable colored element among the habits of the older eastern civilization. Let us pray and hope for better things with our colored brethren as they become more cultured and more christianly religious.

J. A. HACKETT.

Questions and Answers.

Conducted by A. J. Fawcett, D.D. Hazlehurst, to whom all queries should be addressed.

Make the questions short, simple and practical; let them pertain to church polity and Biblical interpretation.

Bro. J. C. Hutson, Wesson, Miss., asks:

1. "Has a deacon of a Baptist church any scriptural authority for handling the finances of the church, any more than a layman has?"

Yes; by virtue of his ordination to the deaconship, he is made one of the financial board, or business manager of the temporalities of the church. When the office of the deaconship originated, "All that believed were together and had all things in common." Acts 2:44. The distribution of these things imposed too much of responsibility and burden upon the twelve; hence they called the multitude of the disciples, or as we would say, the church, together and said: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, Whom we may appoint over this business. But we will give ourselves, continually, to prayer and to the ministry of the word." Acts 6:3, 4.

It is clear from the above that the deacons were set over the business of the church, and the twelve were to give themselves to prayer and to the ministry of the word.

2. "Has a church any scriptural authority to pass a resolution requiring the members to contribute to pastoral support and the general expenses of the church, or subject themselves to the discipline of the church, unless they plead poverty?"

In replying to the above it must be remembered that, while the church is a divine institution, it is also a deliberative body. As a divine institution and a deliberative body, it certainly has a right to pass such resolutions or to enter into such agreements, in accordance with God's word, as will best promote the temporal and spiritual interest of the church. Most of the churches, therefore, have written down in the church record book what is commonly called a "church covenant," which usually contains a feature something like this: "We engage, by the aid of the Holy Spirit, to walk together in love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations."

It is perfectly clear, if one persistently refuses to comply with his church covenant, he then subjects himself to church discipline.

Bro. T. A. Dodson, Days, Miss., wants to know:

"Is Christ now interceding with the Father for Christians only, or is He interceding for Christians and sinners both?"

We answer, for both. If we attempt to reason about this matter we would most certainly conclude that Christ is doing now similar to the way He did when on earth. When

here we know he prayed, or interceded, both for the saved and the unsaved. Almost all the 17th chapter of John is an intercessory prayer for the saints. In the 20th verse of this chapter, however, the Master prays, or intercedes, for those whom the Father had given him, and says, "neither pray I for these alone, but for them also which shall believe on me, through their word." When on the cross and in the throes of death He prayed for those who had thrust the spear in his side, and who had driven the nails in His hands and feet, and said, "Father, forgive them, for they know what they do." Hence we see that the Master did intercede for the saved and the unsaved, when here on earth. Surely we are not to think He is less concerned now than then.

But we have direct testimony. In Rom. 8:34, Paul tells us of the crucified and risen Christ as one "who is even at the right hand of God, who maketh intercession for us." This passage settles the question as to His intercession for saints.

Does He now intercede for sinners, too?

The author of Heb. 7:24-25 in speaking of the unchangeable priesthood of Christ says: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them." This seems to settle the question as to His intercession for the unsaved; we therefore conclude as we began and say "for both."

Thanks and Facts.

TO THE BAPTIST:

Please allow me space in our splendid paper to express thanks to all the secretaries for the promptness, excellence and completeness of our State Convention Minutes.

With the indifference on the part of so many of our people towards the matter of furnishing statistics, it is a fete really wonderful that brother Miller has effected in that time.

In the absence of a prohibitory command of God on this point, it is cause for great surprise that some should be so utterly opposed to furnishing all the important facts in regard to their churches. On this point I have had, as on several others also, some hard fighting to do in the Hobolochitto Association, of which I am a member. When I re-wrote our rules of decorum in 1896 there was a storm raised in opposition to the article asking for more complete statistics from the churches. And so far as I have been able to learn we still have but a few churches that report statistics in full. However our Minutes do show that we are doing a little something for Ministerial Education. At our associational meeting in 1896 that prince of laymen, Prof. J. J. Thornhill, called for collection for Ministerial Education, and \$7.75 was contributed. But nothing more was done until March 1898. During this year \$50.85 more was raised and expended.

At our meeting with Spring Hill church in October of this year after much earnest debate the report of the standing committee on Ministerial Education was adopted. This gave us a loan fund to start with for this noble purpose, and the sum of \$22.60. The other

\$36.00 of the \$58.60 being donated to our ministerial student without consideration. It was also at this meeting that the Hobolochitto Association for the first time in its forty-two years of history, adopted a ministerial student. This same good brother was re-adopted at our last meeting.

We have raised and applied since I came into the Association in 1896 in cash \$98.00. Our Minutes for 1899 show that we had raised that year \$26.00 for this purpose, and \$5.00 has been raised since that time.

Of course this is almost next to nothing, but those who understand the conditions with which we have to contend, realize as others cannot the true significance of these figures. To say the least of it, we are committed to the cause of Ministerial Education from which we will never recede until the dinner horn of the great day shall call us from service to the feast prepared for the faithful.

Yours for the cause,

JAMES G. SIBLEY.

Perilous Times.

Retributive justice comes not only to persons, but to nations and to a race of people. We Anglo-Saxons must bear much for our sins—not only at home, but abroad. England forced opium on China and rum on Africa. Civilization has been to those people another name for debauchery and death. They that "sow to the wind" should expect to "reap the whirlwind."

The United States must answer for the evils of the whisky traffic wherever it has authority or influence. Inordinate love of money has caused shiploads of liquor to precede the missionary, and sound literature and education—to say nothing of the Bible. Truths are taught to be illustrated by evil examples of nominal Christians.

Corruption has seized hold of nearly every government, and politics ignores justice, equity and morality. Generally, it may be said, the guilty escape, for law-breakers evade punishment by technicalities, delays and bribes, and perjury is lightly esteemed, even for alcoholic drinks, not to mention gambling and such like evils.

A time of reckoning is apparently at hand. Indications of "great tribulation" are quite plain. God will bring his own purposes to pass, we know, and we should believe all these things will be for the furtherance of the gospel—the extension of His kingdom in the world. Even "the wrath of man" will be made to praise Him.

It is not an easy matter for the heathen to appreciate professional christianity, which allows evils he has repudiated, and the Mohammedan cannot but compare some of his virtues with our foibles and iniquities. To them it doubtless often looks that we should "cast the beam out of our own eye," before casting "the mote" out of theirs. That is clearly their view of the matter, and not without reason.

L. A. DUNCAN.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Our Denominational Press as a Factor in Our Denominational Work.

"The mightiest of the mighty means
On which the arm of progress leans,
Man's noblest mission to enhance,
His woes assuage, his weal advance,
His rights enforce, his wrongs redress—
The mightiest of them all—the press."

He who wrote these lines apprehended the main point involved in the subject under discussion. There is no mightier factor in the progress and development of the world than the press. This fact is recognized to-day, as possibly never before. All enterprises, as soon as able to do so, establish a paper as a medium for communication and advertising. This has become the *modus operandi* in the business world, and he who disregards it, will be left. It is desired that the reader take two points of observation.

I. The Advancement and Success of the Cause.

An organ in the form of a publication of some description is an indispensable necessity in order to high and rapid achievement. A recognition of this fact is no "new thing under the sun." It is as old as man. It is the sensible thing. If you have something *pro bono publico*, you must have a medium of conveyance for this intelligence. Food does no good if not eaten; power goes for naught, unless applied.

Under the present methods of doing business, and in this age of sharp competition, advertising is indispensable. Then, if we must advertise, we must decide what method is best. Men may be sent out to represent the enterprise, or a weekly or daily paper may be sent; \$100 will reach 100,000 customers by means of the printed page, where it would not reach 100 by a personal agent.

Every great movement is very much accelerated by a suitable organ. Every political

party must have its thousands of papers, as so many ready tongues to speak forth its claims. Every educational and literary association must depend upon the press. Every benevolent and philanthropic organization must use the press.

The temperance movement in America began first to be felt when its organ, the *National Philanthropist*, gained circulation among the people. And later, since the war, this movement has been at its best when it received from the press its helping hand. What has been the gain to the temperance cause through *The Voice*, *The White Ribbon*, and their allies, eternity alone will reveal.

Abolition views might have been clamoring for recognition and superiority till to-day, but for William Lloyd Garrison's paper, *The Liberator*, whose unwelcome, but irrepressible words were heard for thirty-five long years throughout this Southland. This agency, supplemented by Uncle Tom's Cabin, is justly entitled to the credit of the overthrow of slavery. Every enterprise recognizes the wisdom of utilizing the press for its advancement. All our Bible Societies, boards, and in many instances, churches, have their own papers. They feel the need of them. And all our colleges and high schools depend in large measure on the press.

In view of these facts it would be inexcusable folly for any denomination to fail from any cause to maintain an active, aggressive denominational paper. Any such paper will be worth to the denomination ten times the cost of running it. By the diffusion of general religious intelligence our mission work will be greatly quickened, and the increased support to our home work will be a surprise to the most sanguine.

We have had occasion to observe that wherever in our State THE BAPTIST is taken by nearly all the members, the church houses are kept in good order, the pastors well paid, the mission fund largely increased, and the people hopeful and happy.

II. The Development and Growth of the Individual.

Some people consider the religious newspaper a luxury, which may be indulged in, or refrained from, at pleasure, with impunity. It is more than this; it is a necessity to the well being of individual Christians. Without the paper they will fall short of their possibilities—many will be only dwarfs in the kingdom. We take it that every truly regenerate person desires to make the most possible of his life, and that he welcomes any suggestion that promises to be helpful in this direction.

Men who really wish to be efficient in their callings, take papers devoted to their special vocations. The teacher takes the school journal, the doctor the medical journal, the business man his trade journal, the agriculturist the farm journal, and the preacher the homiletic review. Church members do not become intelligent Baptists simply by being members of the church, or by accident. Progress requires exertion; and great progress requires a struggle—a struggle against ignorance and for the acquisition of knowledge.

In this connection let us notice some ways in which the denominational paper will be helpful to the individual Christian. And

first of all let it be distinctly borne in mind that it can not take the place of the preached word. "It has pleased God by the foolishness of preaching (not foolish preaching) to save them that believe." So the living ministry is first all the way through.

1. The paper supports the faithful pastor in standing by him as he faithfully preaches the truth and endeavors to lead his people into greater liberality. And then it helps the pastor do his people good by saying things sometimes to the flock that modesty or policy would deter the preacher from saying.

2. It reaches these members oftener than the average pastor can see them, keeping important issues constantly before their minds. New ideas are of marvelously slow growth, and must be iterated and reiterated.

3. Constantly reaches people whom the pastor could with great difficulty reach at all.

4. The contents of the paper can be kept and studied all through the week, and read by members of the family who could not or did not attend preaching services on Sunday.

5. When I was a child I thought everything that was in print was true. A great many people yet believe this. So under this idea great good may come to them.

Some people believe that all that is necessary for them to know is written in the Book, and that they can be the best of Christians without reading any paper at all. This is a great mistake. A man shows very little evidence of love for what is written in the Bible, when he is indifferent to what God is doing day by day in fulfillment of Bible prophecies. In other words, when he is indifferent to the part he is to perform in the fulfillment of God's will.

Unless you read our State paper, you will inevitably drift from your denominational enthusiasm and loyalty. In ten years you will not know one-fourth of the leading men and women in our State work. THE BAPTIST is the best medium in the world for enlarging and cultivating the acquaintance of Baptist workers in Mississippi. With the opportunities before us, no Baptist man or woman should be satisfied without knowing who is in every prominent pastorate in the State. A Baptist man, who has never lived out of Mississippi, wrote us a few months since, asking us if Bro. Sproles was still pastor at Carrollton, and Bro. Walne Secretary of the State Mission Board? This man is not lonesome at all; he has plenty of company. If you wish a bright, happy, intelligent, Christian home, take THE BAPTIST, read it and talk it in the family. As a medium for disseminating general religious information pertaining to Mississippi, you cannot afford to be without it. THE BAPTIST claims to be sound, and to breathe the missionary spirit. A paper that stands for the distinctive principles of Baptists is almost indispensable in a Baptist home. It creates an atmosphere of sweetness and purity, which is a fine tonic to all the inmates of the home.

The denominational paper keeps its readers posted as to the best literature of the day. "It creates a denominational *esprit de corps* which is essential to strength and permanency." It sustains and invigorates church life, and transforms and directs that life into

all channels of missionary activity. "It creates throughout the church membership a general enlightenment as to the progress of the denomination, both at home and abroad. Therefore, if a church would be bright, progressive, sympathetic, and in touch with the great movements of the denomination to which it belongs, and with the world, the religious paper must be found among the membership."

The denominational paper contains a variety of presentations of questions engaging the thought of the denomination. It is said that variety is the spice of life. Surely it is the only thing that will catch all people. No pastor, however pious, wise, loyal and alert, can see all the features and keep up with all the phases of current and important questions. All men are inclined to run in ruts. Pastors are men. Every man has his own peculiar view points. The presentation of a question from one point of view will arrest and engage one man and fail to gain the attention of another. A brother who is a habitual reader of the State paper will frequently come to the pastor and speak appreciatively and approvingly of a recent article calling attention to the clear and forcible presentation of certain truths. The pastor is gratified, but wonders—wonders why the brother was not impressed by his presentation of the same subject last Sunday. There was nothing wrong with the pastor's presentation. It impressed many. But different caste of minds must be approached from different standpoints.

Granting that the paper gives nothing better than the pastor gives, it certainly gives greater variety, and will develop stronger and more symmetrical character. The denominational paper is going to become more and more potential with the passing years, and will surely be a mighty factor in the development and equipment of God's people in the 20th century.

If Baptists are to realize their vast capabilities in this new century, they must take and read an aggressive; conservative, orthodox Baptist paper. Such an agency will be indispensable in the rushing, throbbing, crowning 20th century.

Sunday School.

LESSON FOR AUGUST 12, 1900.

BY W. F. YARBOROUGH.

THE FORGIVING SPIRIT.—Matt. 18:21-35.
GOLDEN TEXT—Forgive us our debts as we forgive our debtors.—Matt. 6:12.

CONNECTION.

The Master's regard for the little ones of his kingdom, the childlike in faith, having been set forth, he proceeds to remark on the manifestation of such a spirit in practical life. The right treatment of an offending brother is given, which has come to be recognized as the classic New Testament passage on church discipline, not only for personal offenses, but for all offenses against the church. This is followed very naturally by a statement of his interest of an assembly gathered in his name. If there are only two or

three, he is "in the midst of them." This brings us to Peter's question about forgiveness, which is the basis of this lesson.

EXPLANATION.

Unlimited forgiveness, 21-22. We cannot say positively what led Peter to ask how many times he should forgive a brother, but it is quite probable that his conscience had been aroused by something Jesus had just said. It seems that the Apostles had quarreled on the way to Capernaum. Very likely some sharp things had been said, and Peter's impulsive disposition had gotten him into trouble. He may have been only theorizing on a practical problem. At any rate, he reached a mark far in advance of the ethics of his time when he suggested seven times as the standard of forgiveness. The Talmud said three times were enough. The answer of Jesus shows that forgiveness is not something which can be measured by a definite number, but is the characteristic of a right heart. As for the number of times which it must exercise itself, why, that is simply indefinite. Whether we read "seventy and seven" or "seventy times seven," the meaning is that our forgiveness must be unlimited. As Edersheim suggests, it must be "qualitative and not quantitative."

God's forgiveness illustrated, 23-27. In the study of this parable we should seize the main lesson our Savior was teaching, and not attempt to find a correspondence for all the details. We need expect to find nothing in God's forgiveness to warrant the request of the debtor for time. Again, man's debt to God is not paid by the taking of his goods. The plentitude of God's forgiving mercy, notwithstanding the magnitude of the debt, is the lesson this part of the parable is designed to teach. The king's servants were the officials under him. This particular servant was some prince or provincial governor responsible for large sums of the king's money. The amount of the debt seems prodigiously large, amounting to about ten millions of dollars. It is hard to see how the servant could ever hope to pay it all, but such a promise is not at all improbable. A man will make rash promises in such emergencies, going beyond all hope of fulfilling them. The king does not stop to question his ability, nor the unreasonableness of his request for time, but moved with compassion, he freely forgives him the debt, granting more than had been asked of him. Whatever may not be taught in these verses, two points are clear—we, like the servant, have gone beyond our ability to pay, while God, like the king, is full of tender compassion and forgives freely.

The unforgiving spirit illustrated, 28-30. The conduct of the forgiven servant is so unreasonable that the parable almost seems untrue to nature, yet a little reflection will show us that this thing is going on around us every day. Men take God's forgiveness as a matter of course, while they are exacting in their requirements of their fellow men. Hearing the same words that he himself had addressed to his lord ought to have touched the forgiven man with a feeling of pity, but he is more violent with his fellow servant than his lord had ever thought of being with him. This seems strange when we note the

difference in the debts. What is a hundred pence, or \$17, compared, to ten thousand talents, or \$10,000,000? This is a faint suggestion of how much greater our sin is against God than those of our fellow men against us. It ought to be easier for an equal to forgive than for a superior, but the contrary seems true. B sides the difference in rank, the trespasses of our fellow men are usually so insignificant that reparation could be easily made, while our sins against God are beyond reparation. There is nothing in this parable to teach us that we should forgive before we are asked to do so. God waits till he is asked, and surely he would not expect us to go beyond himself. Jesus teaches very plainly, however, vs. 15-17, that it is our duty to make it easy for an offending brother to ask our forgiveness.

The fate of the unforgiving, 31-35. There is nothing in God's dealings with us to correspond to the conduct of the fellow-servants, who went and told their Lord what they had seen. God is omniscient, and needs not to be told of our shortcomings. Neither does the apparent revocation find any counterpart with God. "His gifts and callings are without repentance." Our Lord means to teach that though we are among those who profess to have experienced God's forgiveness, we are really under condemnation, if we do not possess the forgiving spirit. As Arnot, quoted by W. M. Taylor, says: "If you get pardon from God, you will give it to a brother; if you withhold it from your brother, you thereby make it manifest that you have not gotten it from God." It is a fearful thing to pray the Lord's prayer, if we refuse to forgive. To ask our Heavenly Father to forgive us our debts as we forgive our debtors, and then refuse to forgive a fellowman is to invoke the divine condemnation on our own heads. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." As shown in the last verse, this forgiveness must be from the heart. If the treatment accorded the unmerciful servant in the parable, is a symbol of the fate of the unforgiven sinner, and our Lord plainly states that it is, it is a fearful thing to cherish an unforgiving spirit.

PRACTICAL POINTS.

1. The standard of forgiveness, set up by our Lord finds no place in the world's code of honor.
2. We are all bankrupts before God and have nothing with which to pay. Any promise to pay is worthless. Our condition is utterly hopeless unless God is merciful to forgive and cancel the debt.
3. We cannot pray as long as we cherish an unforgiving spirit.

Meeting at Concord.

We have just closed an eight-days' meeting at Concord, Bro. J. L. Low doing the preaching. We never had such an uplift before. The people were thirsting for righteousness, and Bro. Low quenched their thirst. Preachers, pastors and people fell in love with each other. Visible results, eleven accessions; invisible results, *brotherly love*.

S. J. ELLZEY.

The Home.

The Right Touch.

It is said of the late Admiral Philip that more than most men in high position he had the faculty of eliciting the enthusiasm and devotion of his subordinates, so that the ships he commanded while admirably disciplined were characterized by a spirit of cheerfulness and good fellowship. Men liked to know that he was their commander. They respected and loved him, and would do anything for him. That is a high quality for any leader of men to possess, and we are not at all sure that it is not essential for any one who has to secure a single result from the cooperation of many hands and minds. You can accomplish much by rigid discipline and brute force, but you do not secure the best there is in any man until you touch the deeper springs of his nature, and the service he renders is enthusiastic and cheerful. Even in such a comparatively trivial matter as the ordering of a household, almost everything depends upon the power of the mistress to elicit cheerful and considerate service. You do not get it for high wages, or a code of rules, but it comes at once in response to the touch and accent that manifest a personality of the right sort. One sometimes wonders if the people who are always complaining of the shortcomings of their domestics and employes would not do well to study the high art of eliciting the best there is in those whose service they require.—*Watchman.*

Too Busy to Be Kind.

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water is not calling the fact out to the world, and there are a great many little pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence and a friendly chat about domestic mat-

ters helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It's a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive little kindnesses in our own home." May no one be able to say of us that we are too busy to be kind!—*The Young Woman in Herald.*

The Face on a Silver Dollar.

The Chicago *Times-Herald* tells the story of how the face on the silver dollars, representing the Goddess of Liberty was obtained. A young English engraver and designer, George Morgan, was employed in 1876 to make a design for the new dollar. After completing the side of the coin on which is represented the American eagle, he turned his attention to the other side. His first idea was to make a fanciful head of the Goddess of liberty, but after second thought he determined that it should be the head of an American girl.

After searching for a time for a subject, he found a young Philadelphia teacher, Miss Anna W. Williams, a pretty blonde, whose classical beauty seemed to answer his artistic requirements. He prevailed upon her to become his model, and after five sittings the design was complete.

The design was accepted by the Treasury Department, and now, for twenty years, the mints have been pouring forth the silver dollars by the millions, each bearing faithfully reproduced profile of Miss Williams.

EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address, Ellis Farnsworth, T. P. A. H. D. Wilson, P. & T. A. 314 Main St., Memphis, Tenn.

It doesn't make any difference whether there be war in China, or political news gets dry. The Rookery continues to offer good things to the mail order trade. Kitchen specialty catalogue mailed on request.

ALUM BAKING POWDERS IN CONGRESS.

Report that Evidence of Their Harmfulness is Overwhelming.

The Committee on Manufactures of the Senate were some time ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best informed parties and highest scientific authorities in the country. One of the greatest sources of danger to our food, the Committee state in their report, exists in alum baking powders. The Committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason discussing in the Senate the report of the Committee and the several bills introduced to carry the recommendations of the committee in effect said:

"When we made this report we made it based on the evidence before us, and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder, I do not care how many memorials they publish, there is no place in the human economy of human food for this thing called alum. The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read, some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will no be a residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

"I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college of the United States that we could get hold of."

Senator Mason from a long list of scientists who had testified as to the harmfulness of alum baking powders and as to the harmfulness of cream of tartar powders, mentioned the following:

- Appleton, John Howard, professor of chemistry, Brown University, Providence, R. I.
- Arnold, J. W. S., professor, University of New York.
- Atwater, W. O., professor and director, Government experimental station, Washington, D. C.
- Barker, George F., professor, University of Pennsylvania.
- Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.
- Chandler, C. F., professor, Columbia University, New York.
- Chittenden, Russell H., professor, Yale University, New Haven, Conn.
- Cornwall, H. B., professor, University of Princeton, New Jersey.
- Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurst, Alfred, professor, chemist, University of Kentucky, Lexington, K. Y.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, department of agriculture, State of Connecticut.

Johnson, S. W., professor, Yale College, New Haven, Conn.

Mallett, John William, professor, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens Institute, Hoboken, N. J.

Munroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B., professor of University of Michigan, Ann Arbor, Mich.

Price, A. E., medical director, United States Naval Hospital, Washington, D. C.

Smart, Charles, lieutenant-colonel, assistant surgeon-general, United States Army.

Sternberg, George M., Surgeon-General, United States Army, Washington, D. C.

Tucket, Willis G., professor of chemistry and chemist, of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Michigan, Ann Arbor, Mich.

Van Reyben, W. K., Surgeon-General United States Navy, Washington, D. C.

Wiley, Prof. H. W., Chief chemist, Department of Agriculture, United States, Washington, D. C.

Wynnan, Walter, Surgeon-General, United States Marine Hospital, Washington, D. C.

MR. PETTIGREW. Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?

MR. MASON. Yes; I can turn you to the testimony.

MR. PETTIGREW. I do not care to have the Senator turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious, but I wanted to bring it out and make it emphatic, if the proof sustains that position.

MR. MASON. I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder.

MR. PETTIGREW. Did the chemists who came before the Committee, these professors, generally testify—that was the result of their evidence—that the cream of tartar baking powder is healthy and does not leave a residuum which is injurious to health?

MR. MASON. Yes; I say emphatically, yes; that the weight of the evidence is that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection.

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Band Work.

A grand, glorious convention has closed and we have returned to our respective homes, feeling spiritually benefited, and knowing that inestimable good has been accomplished.

I am sure that I voice the sentiment of the convention when I say the most pleasurable reminiscences will ever cling to our stay in Jackson, and the noble people have our love and heartfelt appreciation for the royal manner in which we were entertained.

Every line of work was strengthened and every appeal was responded to in a most liberal and substantial way. Band Work was stimulated and new societies have been organized. I am constrained to believe that all who heard the earnest, eloquent appeals made by the learned divines in favor of early training, have caught the inspiration and will not in future ignore or be indifferent upon this most important subject.

We can, we must attain greater results than ever before. We must place our standard high, and then strive to reach it. Let our motto be: "Upward and Onward!"

We should prepare for the mighty events of the coming twentieth century, by seizing the golden opportunities of the present year, and doing the work that God is giving us to do. I cannot too strongly emphasize the responsibility and necessity of organizing

children into bands, both for their own sake and the sake of the work, which in future years will be committed to their care.

It is a question of vital importance that they should be instructed along the lines of missionary interest and personal duty. In order to accomplish this, several organizations are needed, if we wish to achieve the greatest results, and in the best possible manner. W. M. U. is now advocating a graded system of societies. Beginning with the cradle, we would gather all the little ones, under five years of age. To each of these is given a pretty certificate of membership. The name of the baby is entered in a dainty little roll book and in which also all payments are marked. The dues, 2 cts. per month, will be divided between Home and Foreign Missions. The little ones, in their prattling years, can be taught to work in the Master's vineyard, and give to the advancement of His cause. Then we have Sunbeam Bands for boys and girls, Young Ladies' Societies and Ladies' Societies. One is simply a stepping-stone for the other. I sometimes receive letters inquiring the price of literature. Allow me to state, it is free, and I will gladly send it to all who will apply. The Mission Manual is a helper to those who would be the leaders of others. Then there are leaflets, bearing special messages to youthful hearts.

Every church should have a Children's Band, and I hope the sisters will write for literature and organize at once. Several societies reported to Miss Lackey last year, which as yet, I have been unable to reach. They are as follows: Cherry Creek, Mt. Zion, Hazlehurst, Leland, Lula, Yockanookany and Carrollton.

If these bands are still in a state of organization, I again ask the leaders to please write to me, so I can furnish them literature. If disorganized, I earnest and urgently request the pastors of these churches to try to stimulate the work and insist upon a re-organization. It is my desire to keep in touch with every band in the State. Let it be our hope and prayer that God will give us wisdom to conduct this work so that it will bear the test of time and endure forever.

MISS ANGIE LLOYD, Supt. Band Work. Meridian, Miss.

Dr. H. H. Harrison Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.



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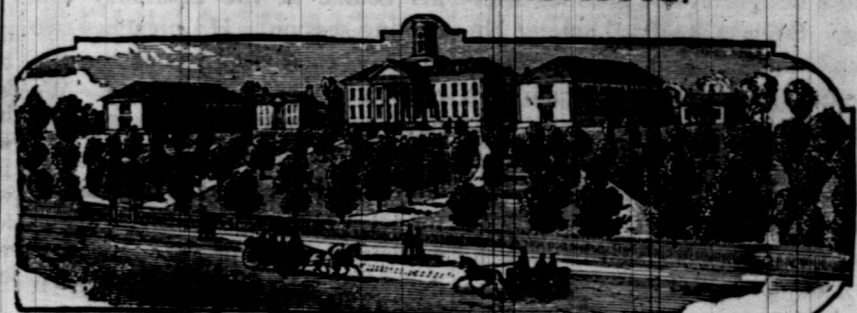
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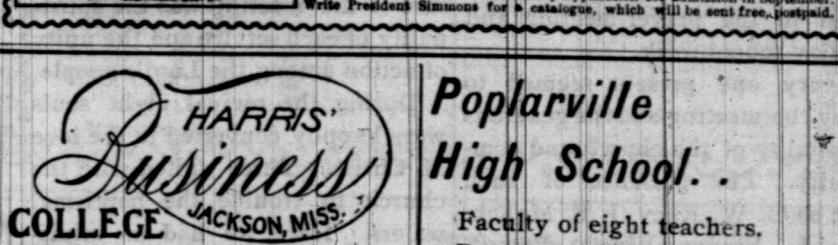
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GAUSE, TEXAS.

I am now engaged in a meeting with the church at Gause. We have had three services, and everything seems to bid fair for a great meeting.

J. S. CROSSLIN

Waco.

GOOD HOPE.

On the 21st ult. our church began its annual protracted meeting, which continued to the 29th, with Bro. O' Bryant to conduct the services, and notwithstanding the fact that the rain interfered greatly, we had a delightful and glorious meeting.

The writer has resided here during his existence, and has never seen a greater interest manifested by the membership of this church.

Bro. O' Bryant is a power in God's hands—one of the coming ministers of the State, and a credit to dear old Mississippi College.

Blessed be the ties of Christ.

Fraternally,

J. G. GILMORE

FIFTH SUNDAY MEETING OF CALHOUN ASSOCIATION.

DEAR BAPTIST:

The fifth Sunday meeting of the Calhoun Association convened with the Sarepta church. This church has her pastor located in their midst. He has a firm grasp upon this people, and is doing a noble work in building up an interest in the prayer-meeting and Sunday-school work.

Every one present seemed to enjoy the meeting and the generous hospitality of the church and community. The presence of such men as G. W. Riley, J. R. McKibben, L. Linder, Wright, Ferrell, Gorley, and the pious H. L. Finley, made the meeting a success.

Bro. Finley, who is missionary in North Mississippi, preached two real good sermons, one on Saturday at the church and the other at the residence of Dr. Powell on Sunday afternoon. The Board did a wise thing in appointing him to this work. While at Sarepta he sold about sixteen dollars worth

of books and gave away many tracts. He lives in touch with God, and as the result he inspires the young pastors and churches with his holy zeal.

Fraternally,

J. O. HILL,

Youngs, Miss.

BETHEL.

TO THE BAPTIST:

I trust you will allow me space to say that our beloved Bro. C. T. Kincannon is in a meeting this week with Bro. T. R. Paden at Bethel, and I pray that it may be the time when the Lord will honor His word.

His word. I am also glad to say our beloved young Bro. Corrie C. Coleman is home from Louisville and preached Sunday, the 22d ult., at 11 a. m. and at night, and I feel sure the people were delighted and spiritually uplifted who heard him, and the Lord will surely bless the efforts.

He preaches two Sundays each month as pastor of a church out from Louisville. We have also our dear Bro. Howard Morgan with us, a member of our church, but for two years past at Bethel College preparing for the ministry, and he preached on Sunday, the 29th ult., and truly it seemed out of the fullness of his heart. He spoke and made us feel proud of him.

May the Lord bless these, our children, who have gone out from us for Christ.

A. J. BROWN.

GUNTOWN.

The Lord has been with us at Guntown. On the night of July 30th we closed a meeting of ten days, in which the Lord was with the people, convicting some of sin, converting some to His wonderful love and strengthening the faith of the brethren. One particular feature of the meeting was the spirituality of each service and the unity of action among the Lord's people.

During the revival eight souls were happily converted to the love of Christ. Three united with the church to trouble the baptismal waters. Here we had no ministerial help. So the writer had to do all the preaching from the pulpit. But we had a good delegation of lay preachers, who gave us good, spiritual advice.

We have four other meetings to hold. Brother, when you read this will you just stop right here and ask the Lord to be with us in each one of these meetings?

The Lord be praised for His goodness.

W. N. SWAIN.

HEBRON.

Just closed a good meeting with Bro. J. J. Walker at Hebron. Five accessions; church helped. This once little church has grown to be one of the best churches in Mississippi Association.

J. H. L.

CLINTON.

We feel that the meeting just closed strengthened the cause in many ways. The church is united and aggressive. There were sixteen additions to the church, ten of them by baptism. One of these my little son John. There were others converted we hope to receive in the church. Still others are interested.

P. I. LIPSEY.

GOODMAN.

We have just closed a very interesting meeting of ten days at your old home and pastorate, Goodman.

Brother J. F. Tull of Lexington did the preaching. As I listened to his earnest preaching, which was logical and orthodox, I thought, how can such sermons be rejected? But many did not hear, yet the Lord was with us. His people were blessed and nine sinners professed faith in Christ, three of whom were my own children. I take courage and praise the Lord.

Our church is much strengthened and greatly revived.

J. T. ELLIS.

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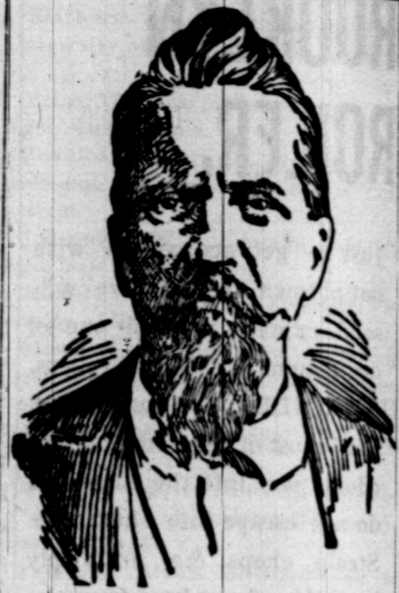
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Deaths.

Jennie Doss.

In the early morn of July 4th; the spirit of Miss Jennie Doss took its flight to the World of Light. She was a consistent member of the Carrollton Baptist church and Treasurer of the Sunbeam Society.

J. W. STURDIVANT.

Joseph Fox

Was born in Tuscaloosa county, Ala., July 31, 1825. Removed to Mississippi in 1834. Lived at or near Slate Springs 65 years. Was married in 1849 to Miss Ann Cook, a most estimable Christian lady.

R. H. C.

Lily May Simmons.

For a score of years, from June 21, 1879, to May 25, 1900, the heart and home of David Simmons were blessed in the presence of this dutiful daughter. She possessed in a marked degree many of the excellent qualities which characterized her mother, who preceded her to the better land scarcely a year ago.

She found a special joy in serving her Savior, to whom she gave her heart in early life. Her noble traits of character blended with grace and modesty of manner, won for her a host of friends. Her pure, gentle life shall not soon lose its power among those who knew her.

W. F. Y.

Telucia B. Bartlett.

Was born Sept. 6, 1870, in Madison county, Tenn.; united with the Flat Rock Baptist church Aug. 1888; married to D. B. Bartlett Dec. 24, 1890; died May 29, 1900.

Another earthly home is made desolate. In every relation of life she was faithful to the performance of duty. As a child, obedient to parents and teachers, affectionate to brothers and sisters and kind and considerate to her associates.

To the grief-stricken parents, bereft and weeping husband, motherless little ones and surviving brothers and sisters, we say, look up; Telucia is not dead; only gone before to await your coming "over there." Only be faithful and in a few days you may be reunited to part no more forever. ONE WHO LOVED HER.

John Bethune.

Resolved 1st, That in the death of Bro. Bethune, Oakdale Baptist Church has lost one of her oldest and best members and the community one of their best citizens.

Bro. Bethune was born Aug. 4, 1810, in the State of Alabama. Lived in Mississippi more than fifty years; joined the Oakdale Baptist Church Oct. 6, 1888; died July 4th, 1900.

Resolved 2, That in his death, his family has lost a faithful father, friend and counsellor.

Resolved 3, That this tribute be printed in THE BAPTIST, also recorded on Oakdale Church Book.

Resolved 4, That this Committee extend to the bereaved family their condolence and sympathy, and that our Heavenly Father may bless and comfort them in their bereavement, is the fervent wish of this committee.

J. J. DANIELS, C. O. ROUSE, C. C. RUSSELL.

MARRIED.

Wright-Kent.

July 25, 1900, at the residence of the bride's sister, Mrs. Seals, Eupora, Miss., Mr. E. Wright and Miss Parthenia Kent, were united in the bonds of matrimony by Rev. R. M. Richardson. After wishing them joy and peace in their married life, all departed and the married couple retired to their home.

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REPORT OF WOMAN'S WORK.

Table listing financial reports for various associations including ABERDEEN, BOGUE CRYSTO, CARRY, CHESTER, CENTRAL, CHICKASAW, and others, with columns for Home Missions, State Missions, and Home Uses.

Table listing financial reports for various churches including Pheba, Shuqualak, Laurel, Hattiesburg, Poplarville, Ellisville, Brookhaven, Indianola, Greenville, Biloxi, Moss Point, Handsboro, Grenada, Yockanookany, Samaria, Water Valley, Batesville, Oxford, Mt. Zion, Bethesda, and Crystal Springs.

Table listing financial reports for various associations including Home Missions, Ministerial Educat'n, Home Uses, and churches like Hazlehurst, Fannin, Pelahatchie, Shelby, Tishomingo, Gillsburg, Gloster, Grenada, Ashland, Mt. Paran, Misterton, Winona, Lexington, and Crystal Springs.

Table listing financial reports for various churches including Bowling Green, Durant, Brookhaven, and Bethel, with columns for Home Missions, State Missions, and Home Uses.

Temperance.

The Great Destroyer.

Easy for those fenced safely round from birth... With the best blessings of this fallen earth... A happy home, religious parents' care...

Baby Saved Him.

A poor, disconsolate mother, the wife of a drunkard, had a home barren of everything but a little blue-eyed 2-year-old girl in rags...

Whisky in the Philippines.

Rev. Frank M. Wells, late chaplain of the First Tennessee regiment, is now in New York City...

BETHEL Military Academy.

In historic Northern Virginia. Best references almost anywhere in the Union. Thirty-third session begins September 21st.

What Made Him Poor.

An old man rapped at a door, and when it was opened by the gentleman of the house he said he was hungry, and begged something for his breakfast...

He is only one of many made poor by the use of strong drink. It is, indeed, a deceiver, and no respecter of persons.

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READ THIS. Vicksburg, Miss., Jan. 8, 1900. I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle...

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B. Y. P. U. Department.

BY W. P. BRICE.

Bibles' Course Readers.

(From the Baptist Union)

Monday 13. 2 Samuel 22:1-28. Song of thanksgiving (vs. 20). Compare Phil. 4:6.

Tuesday 14. 2 Samuel 22:29-51. Song of confidence in Jehovah (vss. 32, 33). Compare Luke 18:9.

Wednesday 15. 2 Samuel 23:1-7. (8-39). The new Ruler to come (vs 3). Compare Is. 9:6.

Thursday 16. 2 Samuel 24. Punishment for sinful pride (vss. 13-15). Compare 2 Chron. 26:16-19.

Friday 17. 1 Kings 1:1-31. Attempted usurpation of the throne (vs. 5). Compare 2 Sam. 15:1-6.

Saturday 18. 1 Kings 1:32-53. Solomon crowned King of Israel (vs. 39). Compare 1 Sam. 5:3.

Sunday 19. Prayer Meeting.—The Woes of the Drunkard. Proverbs 23:29-35.

The day of "fuss and feathers" in the young people's movement happily has passed, and it is now getting down to good, hard work. The wisest, oldest and best men of the day are directing its course into channels of the most practical christian work. The churches see this, and are hastily and wisely harnessing these young forces in the cause of Christ.

It takes work, WORK! WORK! to run a B. Y. P. U., and pure, hard down, old-fashioned laziness is about the only obstruction in the way of the churches now that prevents their taking hold of the young folks as they come into the kingdom, and train them for active service, for their Lord and Master. Call it what you will, and that is only another name for it—*laziness*.

Of course the way that about nine-tenths of the pastors have to ride, drive or walk to get to their churches makes it hard for the pastor to personally have the oversight of these meetings for his young people.

There are hundreds of preachers in Mississippi who go through the country, in all kinds of weather, over all kinds of roads, *except good ones*, from twenty to forty miles to attend their churches. On the railroads it is worse, for many of our preachers go from ten to a hundred miles to meet their churches, and just like their brethren off the railroads, pass half a dozen other preachers before they get to their churches. This is horrible nonsense! The churches

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ought to locate their pastors in their midst, close by or near together. We have scores of big country churches that could own a pastor's home—ten acres of ground and a house—and a pastor, too, who could give them all his time, being in their prayer-meetings, Sunday Schools, young people's meetings, *et al.* Then we would be doing something sure enough for the cause. And this good time is coming. But until it arrives, let us not be idle; much can be done under the present unsatisfactory circumstances, if our pastors and people all will keep their sleeves rolled-up and always be found at it.

The Assocional season is now soon to be on, and there ought to be strong, vigorous report presented in every association in the State, on this young peoples' work. Let all the moderators appoint a committee to bring in a report on this work. If your "order of business" does not call for it, get a new order of business, one that does call for it. If the moderators in the rush of business, should overlook it, let some brother call his attention to it by a motion that such committee be appointed.

Let our country churches look well to this matter, for it is practicable to have Unions in country churches. Why did you not know that a small Union, in a small country church, has taken the "prize banner" in the Bible Readers' Course, now for four years in succession? It is a fact. The membership is so badly scattered that they get their mails from four or five different offices. O, "where there is a will there is a way," you know that accounts for it.

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They regulate the liver, stomach, bowels, kidneys, and blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation indigestion, appendicitis, headache, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1.00 a bottle.

Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

Mozley's Lemon Elixir.

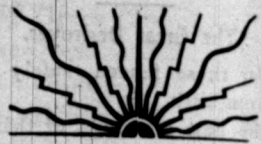
Cured me of a long-standing case of chills and fever by using two bottles. J. C. Stanly, Engineer E. T. V. & G. R. R.

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Cured me of a case of heart disease and indigestion of four year's standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. Tules Diehl, Savannah, Ga., Cor. Habersham and St. Thomas Sts.

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